

# RAMADAN

By

Sheikh Ahmad Musa Jibril

*(May Allah hasten his release from prison!)*

Verses regarding Ramadan in the Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى  
الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

2:183 O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint,-

أَيَّامًا مَّعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ  
فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ  
مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ  
لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

2:184 (fasting) for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number (Should be made up) from days later. For those who can do it (With hardship), is a ransom, the feeding of one that is indigent. But he that will give more, of his own free will,- it is better for him. And it is better for you that ye fast, if ye only knew.

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ  
مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ

وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ  
اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ  
وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

2:185 Ramadhan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (Signs) for guidance and judgment (Between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, but if any one is ill, or on a journey, the prescribed period (Should be made up) by days later. Allah intends every facility for you; He does not want to put to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful.

This paper will address six benefits of Ramadan and six actions one should do in the blessed month. The time of Ramadan has finally approached once again this year. This month is special for many reasons. During this time, Allah has closed the gates of hell, and ordered the gates of heaven to be opened. It is also the month where Allah has tied the devils.

*Volume 3, Book 31, Number 123:*

Narrated Abu Huraira:

Allah's Apostle said, "When the month of Ramadan starts, the gates of the heaven are opened and the gates of Hell are closed and the devils are chained."

Ramadan was the only time the Rasul salla Allahu alayhe wasalam used to pray to Allah to increase his life. When one studies the life of the Rasul, it is made apparent to him that the Rasul always seeked death, except in the time of Ramadan. He would ask Allah to prolong his life. The Prophet salla Allahu alayhe wasalam used to supplicate "May Allah bless Sha'aban and allow us to live until Ramadan."

It was from the traditions of the sahaba that they would prepare for Ramadan six months in advance. They would pray to Allah for forgiveness, and pray that Ramadan would arrive in a time where they were at the peak of iman. For five months after the completion of Ramadan, the sahaba would ask Allah to accept their deeds.

#### Benefits of Ramadan:

##### 1) The forgiveness of Allah.

In Sahih Al-bukhari there are many hadith that show the mercy Allah has towards his servants. Below are three:

*Volume 1, Book 2, Number 36:*

Narrated Abu Huraira:

Allah's Apostle said: "Whoever establishes prayers during the nights of Ramadan faithfully out of sincere faith and hoping to attain Allah's rewards (not for showing off), all his past sins will be forgiven."

The prayer this hadith is referring to is salatul tarawih.

*Volume 1, Book 2, Number 37:*

Narrated Abu Huraira:

Allah's Apostle said, "Whoever observes fasts during the month of Ramadan out of sincere faith, and hoping to attain Allah's rewards, then all his past sins will be forgiven."

*Volume 3, Book 31, Number 125:*

Narrated Abu Huraira:

The Prophet said, "Whoever established prayers on the night of Qadr out of sincere faith and hoping for a reward from Allah, then all his previous sins will be forgiven; and whoever fasts in the month of Ramadan out of sincere faith, and hoping for a reward from Allah, then all his previous sins will be forgiven."

These hadith illustrate the mercy Allah has with the Muslims. He is allowing the son of Adam numerous times to repent and seek his forgiveness.

Allah says in the Quran:

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ

4:27 Allah doth wish to Turn to you

The Prophet referred to the person that is cursed as the Muslim who finds Ramadan in good health but does not use the opportunity to seek his mercy.

This hadith reiterates the fact that there are plenty of opportunities for humans to repent and seek Allah's forgiveness, so there should be no excuse not to have one's sins forgiven.

The Prophet stated that Ramadan to Ramadan is a forgiveness between them.

Abu Hurairah reported that the Prophet (salla Allahu alayhe wasalam) said : "The time between the five prayers, two consecutive Friday Prayers, and two consecutive Ramadans are expiations

for all that has happened during that period, provided that one has avoided the grave (major) sins." [Muslim]

One should take advantage of all the rewards and blessings of this holy month, especially since he does not know when his time of death will come.

## 2) Being saved from hell.

Every night in Ramadan, Allah chooses people to be saved from the hell fire. Simple acts can be a reason for people to be saved. This includes even feeding a fasting person.

He (sallallahu alayhe wa sallam) said: There are in the month of Ramadan in every day and night those to whom Allah grants freedom from the Fire, and there is for every Muslim a supplication which he can make and will be granted.

## 3) One's dua is accepted

The person who fasts in Ramadan, will have his dua accepted before the time of iftar (the breaking of the fast). Allah has created this life as a test for human beings, and there comes times where he faces difficulties and problems. Therefore, he should always turn back to his Lord, who will help ease and eliminate the obstacles he is facing. Allah offers the time before iftar as a means for Muslims to have their dua answered and accepted.

2:188: "When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me: let them also, with a will, listen to My call, and believe in Me: that they may walk in the right way."

## 4) One will receive mountains of reward on the judgment day.

In the month of Ramadan, Allah multiplies the good deeds by 70. If one is to do a deed now, he would have to do it 70 times in order to receive the equivalent amount of one deed done in Ramadan.

The Prophet said:

One day of fasting keeps a person away from hell 80 years (In other narrations 100 years, and the distance between the sky and the earth).

Hadith:

*Volume 3, Book 31, Number 128:*

Narrated Abu Huraira:

Allah's Apostle said, "Allah said, 'All the deeds of Adam's sons (people) are for them, except fasting which is for Me, and I will give the reward for it.'"

This hadith shows that Allah has a great reward in addition to what he has already promised the Muslims for fasting.

Inside heaven is a door that is named Ar-Rayan (means: that satisfies one's thirst). It is given this name due to the fact that the Muslim gave up his thirst and desires, purely for the sake of Allah. Therefore, Allah will allow that person to enter the door and choose whatever that is pleasing to him. When one gives up something for the sake of Allah, Allah rewards him manifold.

#### 5) Laylatul Qadr

Laylatul Qadr is one of the biggest mercies that Allah has bestowed upon the Muslims. Allah desires to continually reward his servants, as long as they continue doing righteous acts. As regards to its excellence, it is more than sufficient to say that Laylatul Qadr is equivalent to a thousand months. Allah says in the Quran:

**97:15: " Verily! We have sent it (this Qur'aan) down in the Night of Decree (Lailatul-Qadr). And what will make you know what the Night of Decree is? The Night of Decree is better than a thousand months. Therein descend the angels and the Rooh (i.e. Gabriel) by Allaah's Permission with all Decrees, Peace! until the appearance of dawn."**

*Volume 3, Book 31, Number 125:*

Narrated Abu Huraira:

The Prophet said, "Whoever established prayers on the night of Qadr out of sincere faith and hoping for a reward from Allah, then all his previous sins will be forgiven; and whoever fasts in the month of Ramadan out of sincere faith, and hoping for a reward from Allah, then all his previous sins will be forgiven."

One who misses this blessed night then has missed much good for no one misses it except one from whom it is withheld. There are many acts that are recommended to be done during this night including praying, reading Quran, and making dua.

#### 6) The reward of Ramadan is Allah's blessing upon the Muslim.

One who continues to fast and worship Allah in Ramadan, Allah becomes pleased with that servant. When a person fasts for the sake of Allah, Allah informs his angels that he gave up his food and drink only for His sake. He goes on to say his servant left his desires purely for His sake. Allah asks his angels to ask for that person's forgiveness, which their dua is accepted. Then Allah declares to his angels that he forgives that person. Allah then orders heaven to decorate itself for the people who are forgiven due to their fasting, even though heaven is already beautified. Finally, Allah promises to forgive all the previous sins of the person.

#### Actions to be done in Ramadan:

In order to receive the benefits of Ramadan, one must also do actions that will help him achieve the rewards. Before Ramadan starts, one must look forward to it and greet it as if it is a precious loved one that has been away for some time. The Rasul salla Allahu alayhe wasalam and the sahaba used to encourage each other to do good in this blessed month. One should have high

goals for this month, and promise himself that he will do as much as he can in order to receive its full benefit.

There is a great lesson to be learned from Abu Bakr's example:

*Volume 3, Book 31, Number 121:*

'Narrated Abu Huraira:

Allah's Apostle said, "Whoever gives two kinds (of things or property) in charity for Allah's Cause, will be called from the gates of Paradise and will be addressed, 'O slaves of Allah! Here is prosperity.' So, whoever was amongst the people who used to offer their prayers, will be called from the gate of the prayer; and whoever was amongst the people who used to participate in Jihad, will be called from the gate of Jihad; and whoever was amongst those who used to observe fasts, will be called from the gate of Ar-Raiyan; whoever was amongst those who used to give in charity, will be called from the gate of charity." Abu Bakr said, "Let my parents be sacrificed for you, O Allah's Apostle! No distress or need will befall him who will be called from those gates. Will there be any one who will be called from all these gates?" The Prophet replied, "Yes, and I hope you will be one of them."

**In another hadith the Prophet said:**

"Take advantage of five before five: your life before your death, your health before your illness, your free time before becoming busy, your youth before your old age and your wealth before your poverty."

This hadith teaches one to take advantage of the life, health, and free time that one has and worship Allah as if this was his last Ramadan.

Ramadan is the month for rebuilding spiritual strength. How much one benefits from it, is up to him.

### 1) Read Quran

An aya in the Quran states that the Quran is for those that are alive. One should make a habit of reading Quran every night, especially in Ramadan. Imam Shafii used to recite the Quran 60 times in Ramadan. Aisha, radiya Allahu anha used to read the Quran all throughout the day and night, sleeping very little. These are examples for one to learn from. The Rasul salla Allahu alayhe wasalam said it is recommended that one does a little amount of deeds and continues with it, than for one to do something big and then stop. So one should have realistic goals for himself, and read as much as he can, even if just a few lines per day. If a person wants the Prophet's intercession on the day of judgment, then he needs to read and act according to the Quran. The Rasul states whoever reads one letter of the Quran receives at least ten good deeds. Alif, Lam, Meem is not one word, but rather he receives ten hasana for alif, ten for lam, and ten for meem. In Ramadan, the reward for reading each letter is multiplied by 70.

Also in Ramadan, one should do as much prayer and dhikr as he can. If a person prays 12 rakah in a day, he is promised a palace in heaven. During Ramadan though, this is multiplied by 70, so he will receive something 70 times better than a palace in heaven.

The Prophet said:

Two words that are light on the tongue, yet very heavy on the judgment day, “subhana Allah wa bi hamdi, subhana Allah al-atheem.”

## 2) Dua

One should make as much dua for himself, family and the Muslim Ummah as much as he can during Ramadan.

## 3) Family ties

Ramadan is a time where a person who may have problems or disagreements between his family members should clear them. There is great reward for one who does silat arRahim, and more so in Ramadan.

The Prophet said whoever abandons his family will never enter heaven.

## 4) Praying Tarawih

The hadith about praying tarawih is mentioned above. If one is not able to pray in the masjid, then he should still pray at home. There reward for praying the night prayer in Ramadan is forgiveness of sins.

## 5) Making Dawah

Ramadan is a perfect time for Muslims to make dawah to those that are not practicing, as well as non-Muslims. One can do this by being a kind person and showing the right example of the good Muslim, or even reminding his fellow Muslims what the obligations are of Islam.

## 6) Give charity in Ramadan

One who gives charity in Ramadan will receive the reward of 70 times than one who pays outside of Ramadan. It does not necessarily have to be in the form of monetary funds, but rather could be feeding a fasting person, even with a sip of water or a date. The person who does this, will receive the reward of the person who fasted.

It is important to remember in Ramadan, Muslims are not just fasting from food and water, but also from all evil. This includes evil in talk, like gossiping and backbiting.

*Volume 3, Book 31, Number 127:*

Narrated Abu Huraira:

The Prophet said, "Whoever does not give up forged speech and evil actions, Allah is not in need of his leaving his food and drink (i.e. Allah will not accept his fasting.)"

Allah is asking to leave the halal (food and water) for his sake, so there is more of an obligation to leave that which is haram (false talk, lying, etc). If one trains himself in Ramadan to follow

the commands of Allah and worship him more, then insha'Allah, he will continue to do these deeds.

Oh Allah allow us to make the most of Ramadan. Oh Allah, let us meet you with a clean heart, with all our sins erased. Oh Allah grant us mercy, and make us from those that you have freed from hell fire. Oh Allah allow us to be from those that you enter in heaven.

-Ahmad Musa Jibril

## Ramadan Q & A #1

by: Sheikh Ahmad Musa Jibril (May Allah hasten his release from prison!)

**QA1:** Is it an innovation to pray more than eleven raka'at as the prophet stated?

I'm aware that it is the opinion of some scholars that praying over 11 raka'at is an innovation. Their evidence is based on the hadith of Aisha (radia allahu anha) that the prophet (sallah allahu alayhi wasalam) never went over eleven raka'at in Ramadan or outside Ramadan.

The reply to that is the prayer of the night in Ramadan (taraweeh) and outside of Ramadan is unlimited:

a) Because Aisha (radia allahu anha) spoke in what she knew before her, and possibly most of the prophet's prayer was 11 raka'at or when he was in her house he prayed 11. That is not to say he may have prayed in his other wives house on same nights or on different nights more than that.

b) Aisha (radia allahu anha) used to sleep as the prophet prayed, especially during her menstrual cycle. In fact, we know of the hadith where the prophet (sallah allahu alieh wasalam) used to pinch her to move her legs.

c) Just as Aisha (radia allahu anha) said the prophet's night prayer was only 11, we have other in authentic hadith that indicate the prophet's prayer was more than 11. In the authentic hadith by Ibn Abbas (radia allahu anh), he said, "The prophet never went over thirteen raka'at in Ramadan or outside Ramadan in night prayers."

d) The prophet (sallah allahu alieh wasalam) said, "The prayer of night is two and two if you fear fajr make witr."

The prophet did not limit the night prayer. The way it is worded in Arabic is that the prayer of the night is as though he is saying the prayer of the night is two and two and two and two....and so on, and if you fear fajr make witr. Had there been a limit he would have mentioned that in this hadith.

There are other additional hadith where the prophet (sallah allahu alieh wasalam) mentions the night prayer without a limit such as the saying "Whomever stays with his imam in night prayer (meaning taraweeh) until his Imam leaves, Allah will write him as though he prayed the entire night."

Note the hadith said until the Imam is finished which indicates an unlimited number of raka'at .

e) Umar (radia allahu anh), who is of the great khulafa, whose sunnah we may follow and who would never innovate, ordered prayer to be 11 raka'at in the hadith of aisha and ordered prayer to be 23 as well.

I think the best way to reconcile numerous ahadith would be that because of the hadith of Aisha (radia allahu anha) saying he only prayed 11, we pray 11 as it seems like the prophet did most of the time. However, we do not limit our prayer to 11 raka'at based on the other ahadith that indicate so.

The number of raka'at should not be a reason for disputes and fitnah among Muslims as is known to have happened among let us say- Hanafis who will not pray unless you do 20, or supposed Salafis who denigrate if one goes beyond 11 raka'at.

And, Allah knows best.

**QA2:** It is Sunnah when breaking the fast to say what is narrated in the hadeeth, which is to say Bismillaah. This is obligatory according to the correct view because the Prophet (sallallahu alayhi wa sallam) enjoined that. The words "Allahumma laka sumtu wa 'ala rizqika aftartu, Allahumma taqabbal minni, innaka antaal-samee' al-'aleem (O Allah, for You I have fasted and with Your provision I have broken my fast, O Allah accept (this fast) from me for You are the All-Hearing, All-Knowing) are da'eef (weak), as stated by Ibn al-Qayyim (Zaad al-Ma'aad, 2/51). Is this correct?

**ANSWER**

This hadith as popular as it is in Arabic and English is weak due to (irsal). Irsal means a tab3y (generation right after sahabah) narrator of a hadith attributed the hadith to the prophet (sallah allahu alieh wasalam) without informing us who the middle man was between himself and the prophet (sallallahu alayhi wa sallam) . And, he for sure had not met the prophet (sallah allahu alieh wasalam). For that reason the hadith is classified as mursal and is weak.

As to what one should do authentically, he should make general dua'a. The authentic hadith in Sunnah Ibn Majah narrates that the prophet (sallallahu alayhi wa sallam) said, "For one who fasts is a dua'a that will not go unanswered before he breaks his fast.", and then say before eating, "Our thirst went away and veins got wet and the ajer has been confirmed inshallah." (Authentic in Sunan Abu Dawood)

Transliterated as:

Thaba althama', Wa ibtalit Al urook, wathabat Al-Ajru inshallah.

Then say bismallah and eat.

### **QA3:** Does vomiting break the fast?

Vomiting breaks the fast only if one vomits intentionally for the authentic hadith in bukhari and Muslim states that the prophet (sallallahu alayhi wa sallam) said, "Whomever vomits unintentionally needs not make up another day, and whomever vomits on purpose must make up for that day."

### **QA4:** I have asthma and I use an inhaler must I make up for the days I use the inhaler ?

The answer is that the inhaler used by those suffering from asthma does not void the fasting because it goes through the breathing tubes and not to the stomach like food. It also does not fall under food or drinking. In order for it to be considered something invalidating the fast you would need proof from Qur'an, Sunnah or Ijma.

### **QA5:** Is it permissible to use toothpaste in Ramadan since I need to go to work and usually brush my teeth after fajr?

The prophet (sallah allahu aleih wasalam) used to use the miswak in Ramadan, proven by many authentic hadith.

If you were to examine the pure miswaks that are freshly cut you will find they have a very unique hot taste. Unlike today where we get miswaks month or even years after they were cut. Yet, the prophet (sallah allahu alieh wasalam) used them during his fast.

Based on that using Qiyaas, we know that toothpaste is like miswak in that both are used to clean the teeth as well as freshen one's breath. Both also have a taste that might remain slightly in the mouth and be swallowed. Since they are similar in Qiyaas then the ruling is the same in their permissibility.

And, Allah knows best.

## **Ramadan Q & A #2**

by: Sheikh Ahmad Musa Jibril (May Allah hasten his release from prison)

**QA1:** Some sisters during Taraweeh leave a Qu'ran in front of them and after the Imam recites the Fatiha they step forward, bend over, pick up their Qu'ran and then follow along with the Imam. Once the Imam finishes and says "Allahu Akbar" they again bend down, place the Qu'ran in front of them and then step back and go into rukoo3. Is this ok?

There are two reasons for one to carry the Qur'an.

1. To correct the Imam if the Imam is not good in memorization and this may be slightly more tolerable than the 2nd.
2. To follow with the recitation.

In the situation carrying the mus-haf and then following, as in the scenario you mentioned, should be avoided but may not reach the point of haram.

Those who carry the Qur'an during taraweeh do not realize what they are missing out on:

- a) The Prophet (sallallahu alayhi wa sallam) said specifically about the prayer that if the Imam reads then (ansit), which means "listen" and not "read along", preoccupy yourself and follow the verses physically. How do we follow the verses correctly? We follow these verses correctly by our eyes focusing on the floor (which give more khushoo3). This is the appropriate place for the eyes during prayer.
- c) Looking at Qur'an following along usually takes from thinking of the verses.
- d) Flipping pages are additional unnecessary movements and take from the khushoo3 of the prayer.
- e) Carrying the Qur'an is an unnecessary movement and can take from the khushoo3
- f) Not placing the right hand over left hand on the chest appropriately as we must do because one carries the Qur'an
- g) Possibly not making rukoo3 and sujood right if one places the Qur'an under his armpits (as some do)
- h) taking a step forward or backward as you mentioned is also additional movements that are necessary and take from one's khushoo3.

All of these actions take away from the khushoo3 of the prayer.

Although there are madhabs like the later Hanafy scholars who consider one's prayer void for carrying the mus-haf, I don't think it will reach that ruling. But by all means it is best not to carry the Qur'an and instead just listen and try to understand the meaning.

**QA2:** If a person prays Taraweeh behind the Imam and he or she knows they will InshaAllah wake up in the middle of the night to pray do they still pray Witr with the Imam or should they not pray with the Imam and wait until they have completed their prayers in the middle of the night to pray their Witr? Also, if the answer is that one should not pray Witr with the Imam and instead pray their witr at home when they've completed all their night prayers then how do they get the reward of 'praying with the Imam all night' as you stated the hadith says: "Whomever stays with his Imam in night prayer until his Imam leaves, Allah will write him as though he prayed the entire night."?

In such scenario one would pray the witr with the Imam with the intention of a Sunnah, when the Imam gets to the last rak3ah of witr do not make salam with him, but rather get up when he makes salam and do another rak3ah to make it two rather than one.

That is permissible to do and by that you would have not made witr, but still follow the Imam until he has completed his prayer.

If one happens to pray witr and then decides later on to pray more, then there are two opinions on that. Both initially agree that one cannot and should not do two witr in one night:

- 1) That one gets up and prays one raka'at to make previous witr as a two raka'at Sunnah, then prays as much as he wants then prays witr. This is the opinion of some sahabah and adopted by Ishaq.
- 2) That one gets up after witr and prays more night prayers, and does not make witr again because his previous witr is sufficient. This is the opinion of Sufyan, Malik, Ahmad, and Ibn AlMubarak.

**QA3:** On the Ramadan charts the Masjid is handing out they have a time written for Fajr and a time about 10 minutes before that for Imsak. They said you are to stop eating for Suhor at the Imsak time. Is this correct or do we stop eating at Fajr?

One should stop at fajr time, stopping before that or encouraging others to stop before fajr is unnecessary wara3. A Muslim has the right to eat and drink until fajr. There is no recommendation by scholars to refrain earlier than fajr time.

Ibn Hajar (rahimahu allah) in Fath AlBary said, "Among the evil bida3 (innovations) is what people innovated today of making a precautionary athan claiming to be precautionary in the worship of fasting, getting them by that athan to start the fast prior to fajr, and turning lights off as an indication that its haram to eat or drink. They delay the futoor and make fasting start earlier to the point they began to make athan for maghrib way after the real time for maghrib without men knowing that. By getting people to eat after the maghrib time and getting them to stop before fajr time they went against the sunnah. That is why it has become a small amount of good in them and a lot of evil." Fath AlBary 5/102

**QA4:** At our Masjid, every 4 rak3ahs the Imam in our community starts chanting Surat al-ikhlas 3 times and the community join him and they all say it out loud together. After which at some times he either reads some hadith or has our Qari recite some ayahs from the Qu'ran. What should be done about this? Should we leave during the chanting? Or is it ok to do any of this?

Chanting suret al ikhlas in the congregational manner and time you indicated constitutes a bid3ah (innovation). We know the prophet (sallah allahu alieh wasalam), the sahabah, the four great Imams, and others Imams of the early centuries prayed taraweeh and never did this. We should follow their method. That in itself should be sufficient for someone not to do that which was done. We need proof on everything we do in ibadah, and consequently there is no proof on what is being described above. Many think they discovered an area of ajer (reward) that the pious salaf or the prophet (sallah allahu alieh wasalam) missed out on. But, in actuality, these are actions that bring them farther from the truth.

What should be done about this?

A Muslim should try to ordain the good and forbid the evil as long as forbidding the evil does not lead to a bigger one. However, I think there will a major fitnah in forbidding that evil if the Imam is directly approached. And, Allah knows best. This has happened in the past in a similar situation where the Imam was approached in the best manner by a dear brother who is a visiting professor several years ago. The Imam became loud and aggressive. He claimed he would bring proof but never did. He went on for weeks making it the topic of his lectures. What is best is to individually tell brothers or sisters who are open minded to the Qur'an and Sunnah that this is wrong and not to participate.

Should you leave during chanting?

Possibly. Or you could occupy yourself with other than what the people are doing, maybe read Qur'an on your own and do your own personal dhikr.

And, Allah knows best.

## Ramadan Q & A #3

by: Sheikh Ahmad Musa Jibril

**QA1:** In our masjid, during taraweeh the Imam recites the Qur'an very fast. He reads the first few words correctly then all the ayah's from then on, the listener is able to hear 1 letter per word in a verse; meaning only few words in the verse can be heard. Will we get the complete ajer praying with the Imam? Did the sahaba pray Qur'an faster to ease it on people or shorten the time spent for taraweeh?

An Imam can speed up recitation. There is a name given to that called (alhader) that is reciting the Qur'an fast, yet read in tajweed, and more importantly, in full pronunciation of each and every letter must be done.

An Imam can and should take into consideration to ease up on the people behind him, as the prophet (sallah allahu alieh wasalam) ordered, and as the sahabah did but cannot do so on the account of misreading the Qur'an. The Imam can read less than a juz in a fast but well-pronounced matter.

The description you mentioned is not reciting, but rather an unacceptable mumbling. One should refrain from that. The Imam should be told to slow down or be replaced. I know some Imam who do that in order to avoid being caught in his mistakes. The purpose of recitation is to listen, comprehend, think and have khushoo3. A shorter salah with khushoo3 and listening to Allah's words is better than a longer salah with no khushoo3.

The Salaf at times made long prayers and other times made them shorter. They made them longer by reading more, and shorter by reading less, as you will see in the following examples. They never made them shorter by reading fast to the point those behind them did not comprehend what they were reading:

AlSaeb bin Yazeed said Omar ordered Ubai bin Ka3b and Tameem Aldary to lead the prayer in Ramadan. They used to read in the two hundreds (meaning around 200) to the point they used to lean on canes from the length of the standing, and they did not go back home until it was shortly before fajr.

AlSaeb said the reader used to read in Ramadan during Umar's (radia allahu anh) time with fifty to sixty verses or close to that.

Note that both occurred during Umar's time (radia allahu anh), and in one he made longer and in another made it ¼ of the previous time.

Umar Ibn AlMunther said that during the time of Abdallah Ibn Aluziber we used to read 50 verses in every raka3ah.

Umar bin Abdel Aziz ordered they pray thirty-six raka'at with ten verses recited in every raka'at.

Ahmad bin Hanbal was asked, "May a person read the Qur'an twice in Ramadan as a taraweeh?" He replied, "It depends on what the people can handle, and if they can accommodate that with their jobs." Similar statements were made by the Hanafieh. (lataef al ma3aref p.18.

You can see that it depends on what people can handle and want, but what is most important is that the words be fully pronounced with tajweed. Anything less than full correct pronunciation is inappropriate.

If the matter is not corrected then one is better off praying in his home reciting what little he may know with comprehension and khusoo3.

**QA2:** After taraweeh, when we pray witr, the Imam makes three raka'at. In the second raka'at the Imam sits for Tashahud after the sujood, then he continues with the 3rd raka'at, makes dua'a and goes on for the final tashahud. Is the witr considered to be void because it is similar to Maghrib? Since this is how witr is led every time, do we leave the prayer after taraweeh, without making witr?

Witr has three methods:

- 1) To pray two and make salam then pray one alone.
- 2) To pray all three without sitting for tashahud after the 2nd rak3ah.
- 3) To pray all three and sit for tashahud like maghrib prayer.

The first two have proof for them either by the prophet (sallah allahu alieh wasalam) or his companions, while the third has proof against it.

The prophet (sallah allahu alieh wasalam) said "Don't make your witr like maghrib." (alhakim 1/304; Baihaqy 3/31; Darqutny 172)

The meaning of not making it similar to maghrib is for one not to sit for tashahud after the first two raka'at, but rather pray three straight raka'at with one tashahud. That is the scholarly interpretation of the hadith. Please see Fath Albary 4/301; Awn al ma3bood #1423 and Salat al taraweeh for Albany p, 97.

Knowing that, you will see that method of witr is incorrect and one should not pray behind an Imam who performs witr in that manner. You will inshallah get the reward of a full taraweeh if you walk out prior to this type of witr because one is doing so for a very valid reason.

**QA3:** If someone has a long-term condition that they cannot fast in Ramadan, what should they do? If they should give money to feed others, is it only for the poor? Since they won't be fasting 30 days, do they have to feed someone every single day or can they feed the amount of people they have to feed all at once?

There are two types of illnesses:

a) Temporary- where most likely, by the will of Allah, the person will be cured within days, weeks or even months.

This person must make up those days when he is able to.

b) There are those who are ill with a type of illness that they most likely will not be cured from. Or, their condition does not allow them to fast for the remainder of their life due to the illness or medication necessary that must be taken on daily basis.

This second type needs to feed a poor person for every day they were unable to fast. That person should be poor, Allah said, "And if you're unable to fast then feed a poor." (2/184, Ibn Abbas (radi allahu anhu) said this verse is not abrogated. It applies to the elder or who cannot fast) AlBukhari

The verse specifies a miskeen, which is slightly different than a fakir (poor). In Surah AlKahf verse 79, Allah described the long story of a group of people who owned a ship or leased it for business purposes as masakeen. They probably had a business but were not well off. Hence, a miskeen is in better condition than a poor person. Basically, a miskeen is one who is in debt even if he has good income. Some scholars say something similar to one whose yearly income is 5,000 but is in need or debt for 10,000 in that year.

And, Allah knows best.

## Ramadan Q & A #4

by: Ahmad Musa Jibril (May Allah hasten his release from prison!)

**Q1:** After praying, can I make extra sajdah just for dua' as the sajdah is the best place for dua'? Can I just make sajdah and dua' outside of prayer too?

**A1:** The sujood is among the best places for dua'. However, we cannot perform an additional sujood in the name of just dua'.

There are prescribed sujood outside of prayer. For example there are verses in the Qur'an that requires the reader after reading the verse to make sujood both in and out prayer.

There are also sujood outside of prayer for thanking Allah. When one is given good news and wants to show his thanks to Allah for that news, he can make sujood outside of prayer.

While there is proof to support these actions, there is no proof to make sujood outside of prayer just for the purpose of dua'.

If a person wants to make dua' in sujood, he should perform 2 raka'at of Sunnah thereby giving the person four sajdah to make his dua'!

When the prophet (sallallahu alayhi wa sallam) had a trial befall him, he was known to turn to prayer. Among the reasons he turned and performed his prayer was of course to make dua' in his sujood.

**Q2:** Is there more ajer for being at the front of taraweeh prayer? (ie being in the first row).

**A2:** Yes, there is. The closer you are (in terms of rows) to the Imam, the more reward.

Narrated in AlBukhary, The prophet (sallallahu aleih wasalam) said, "If people know the reward of the first row and calling athan they would compete like arrows shooting for it." Meaning, they would say whoever is a sharper shooter gets that place.

In another hadith, in the Sunnah al tirmithi, the prophet (sallallahu aleih wasalam) said, "Allah and His angels make salah on those in the front rows." (#602, also in Sunan Ahmad in an authentic chain)

The prophet (sallallahu aleih wasalam) used to ask Allah for forgiveness for those in the first row three times, and one time for those in 2nd row." (Narrated by Nasa'i and Ibn Majah)

It is very rewarding to pray in the first row in all congregational prayers, as the hadith do not distinguish between fard congregational and Sunnah ones. One should be eager to get this reward especially since it does not require much effort. In fact you notice most people today are hesitant to fill the gaps in front of them, even encouraging his brother to go for it while he stays back and loses out on the reward. In these types of matters, one should be selfish and competitive in trying to get the ajer of the first row.

**Q3:** Should we pray our extra salah (Sunnah) with the same amount of concentration as our fard salah?

**A3:** Yes, khushoo3 and concentration must be in all our salah, both fard and Sunnah. There is no difference amongst the two in regards to concentration because the proofs on khushoo3 are general, not distinguishing between fard and Sunnah. And more so, you are standing communication to Allah in both types of prayers.

**Q4:** Yesterday when we were praying taraweeh in \*\*\*\*\*.....the Imam forgot that he was already on his 2nd raka'at. He got up to make a third raka'at.....everyone followed him up, and he began to recite surat al-fatiha....apparently he caught himself in his mistake (he had already recited a couple of ayat from surat alfatiha), and sat down right away for tashahud.....and again, we all followed him down. I have heard that if you make a mistake, but you have already gotten up for the raka'at that you have to

finish the raka'at, and make sujood alsahu for it.....is this right? Or is what the Imam did correct, by when he caught himself, right away he sat down?

**A4:** Just as a real female cook can tell how professional another female cook is by her handling of kitchenware, matters like these are what distinguish a fakeeh Imam from a very ignorant one.

It's not the duty of every Muslim to know these detailed rules of fikh but it is necessary for an Imam who leads salah to know them especially that these are very common errors. Nearly everyone who performs taraweeh falls in them; therefore he should know what to do.

When an Imam forgets to sit to tashahud and adds an additional raka'at there are three scenarios:

First, he remembers before he "fully stands up". Meaning, he remembers on his way up. Then this person should sit right back down to tashahud. (Dahak, Qatadah, Alawzay and Alsahafy)

Malik (rahimahu Allah) said if his buttocks depart the floor, he should just continue on.

Hassan ibn Atieh said if his knees leave the floor then he should continue on.

Here, they just differ slightly in the degree of whether he should sit back down or not, as this is a person who did not stand up completely.

The proof is the prophet (sallallahu aleih wasalam)said in hadith narrated by Almughreeah bin Shubah hadith, "If any get up (like in the scenario we mentioned) and does not fully stand up then let him sit down, if he fully stands up then he should not sit down and let him make sujood alsahu. (Sujood for error at the end of the prayer) (narrated by abu dawoud and ibn majah)

Second, he remembers his error after he fully stands up, but before he begins to recite.

This person should remain standing and continue on with his rak3ah. There is a very slight dispute in this case. The true opinion backed by clear proof and adopted by the great vast majority of the scholars, is that he should not sit back down because of hadith Almughreeah that was just mentioned.

The third scenario is that he remembers he added an additional rak3ah after he began reciting as you mentioned.

He should not sit down but rather he should continue in his recitation.

This is the opinion of Umar, Saed bin Abay Waqqas, Ibn Masood, Almughreeah bin Shubah, Alnu3man bin Basher, Ibn Alzubier, Aldahak bin Kais, Ukbah ibn Amer, and it is the opinion of the great vast majority of the fukaha.

The proof is clearly in the hadith Almughreeah that we mentioned because this person not only fully stood up but instead started his recitation.

Abu Baker Al-ajury narrated that Mu3awieh (radia Allah u anh) led prayer and stood after the 2nd raka3ah where he was to sit for tashahud, people said "subhanAllah" yet he refused to sit back down. After his tashahud he performed sujood alsahu (sujood for error), then after prayer, he said I have seen the prophet (sallallahu aleih wasalam) do this.

When a sahabah says that, it has the ruling as though the prophet (sallallahu aleih wasalam) did it because we hold the sahabah in the highest status of credibility any human can be.

A third proof is that the prophet (sallallahu aleih wasalam), in a hadith narrated in both Bukhari and Muslim, prayed the dhuhur prayer and stood fully without making middle tashahud. The people followed him when he was done with tashahud. They waited for his tasleem then he made two sujood for an error.

These are matters Muslims should know because we all tend to fall in them one time or another in our life. As the above rules apply for additional raka3ah to both Sunnah and fard prayers, it also applies for standing up when forgetting the middle tashahud for prayers over 2 raka3t.

One thing to keep in mind for those who pray behind the Imam, when he makes his mistake not sitting for tashahud they should let him know by tasbeeh (subhanAllah). They all should then follow in his error in such a matter. They should not make tasbeeh then refuse to get continue on with him, rather make tasbeeh and follow along, then he will make up for it by two sajdah alsahu.

I suggest you print this for your Imam so he will not fall in this common error which anyone is rarely freed from.

**Q5:** I know that your father said that during khutbah aljumuah, when the Imam is making dua' ...that we do not raise our hands with him....is this the same for witr? I know that when one prays witr, and the Imam is making dua', that we raise our hands and say ameen.....where is the hadith to back this up?

**A5:** In jumua one should not raise his hands when the khateeb makes dua' a, it's an innovation in other than asking for istiskaa (rain). In fact Abu Awanah narrates that Husein bin Abdelrahman said "I have seen Bishr bin Marwan raise his hands in dua' on jumua Friday." Umarah bin Ruwaibah said, "May Allah curse those two hands for I have never seen the prophet (sallallahu aleih wasalam) do more than this." ( point with his finger during the Friday khutbah.)

Our rules in Ibadah are consistent in that we require proof for everything. That is why we live in the peace and guidance of Allah and his prophet Muhammad (sallallahu aleih wasalam). In prayer of Qunoot one may raise his hands along with Imam, but in jumua he cannot unless it is for istiskaa. There is proof for one, and no proof for the other.

The Qunoot of witr and Qunoot for hardships are identical in manner and hukm (ruling) We know the prophet (sallallahu aleih wasalam) raised his hands in Qunoot of hardship in an authentic hadith in Musnad Ahmad and Sunan Albaihaky.

Also, An-Nawawy mentions that Abu Uthman narrated that Umar used to raise his hands in Qunoot dua' .

Also, Alaswad narrated that Ibn Masood used to raise his hand in the Qunoot prayer. The last two hadith are narrated by Albukhary.

**Q6:** Parts of the dua' for witr (qunoot), the Imam says "Allahumma..." and we say ameen...but other parts of the dua' ..he is just praising Allah ...not necessarily making a direct dua' ...so I have heard people answer by saying "ya Allah " or even "subhanAllah " what should we say during the parts of the dua', where the Imam is not asking something directly, but rather is just praising Allah ?

**A6:** The ta'meen (saying ameen to the dua' of the Imam is appropriate because Ibn Abbas (radia Allahu anhumu) narrated that the prophet (sallallahu aliehe wasalam) performed Qunoot and those behind him said 'ameen' to his dua' a. (narrated by Ahmad and Abu Dawood).

During the dua' a of the Imam, Albaghwy (rahimahu Allah) said that one can say 'ameen' throughout the entire dua'- the part that is actual dua' a, and to the praise of Allah (subhanu wa ta'ala).

Or, one can say 'ameen' to the dua' and remain silent during the praise parts of Allah (subhana wa ta'ala).

Or, one can repeat the praise of Allah (subhana wa ta'ala) during the praise and remain silent during the prayer.

One should stick to the above scholarly methods.

And, Allah knows best.

## Ramadan Q & A #5

by: Ahmad Musa Jibril (May Allah hasten his release from prison!)

**Q1:** In our masjid, there is a minbar somewhere in the middle of the first row, behind the imam. During regular prayers, we pray one row behind the minbar, this way the first row does not get disconnected. But during Jumua's and Taraweeh, we move all the way up to the minbar, in order to maximize the space. However, there is a gap in the first row...maybe 4 feet wide because of the minbar. You have people lined up on the left side and on the right side of the minbar. So, is this wrong, and if it is, then what should we do about it? The whole purpose of moving up all the way up to the minbar is to make more space in order to accommodate more people.

**A1:** Jazakallahu khair for communicating with us and may Allah (subhana wa ta'ala) make your Ramadan and all your days blessed. May Allah (subhana wa ta'ala) protect you and your family from evil.

It is clearly (makrooh) to pray on the row where the minbar breaks the row when there is sufficient room in the masjid. From your description, praying on a row where the minbar is, is like praying on a row with masjid pillars which were known to the prophet (sallah allahu aliehe wasalam) and the sahabah, as they both (the minbar and masjid pillars) break the rows, the same for any construction or wood that would break the line. Therefore, what I mentioned on pillars applies to the minbar.

The sahabah avoided that. Anas (radia allahu anhu) said that during the prophet's (sallah allahu aliehe wasalam) time they used to avoid praying between pillars. (At-Tirmithi 229, Nisaey 2/94, Abu Dawood 673, Ahmad 3/131)

Mu3waiehe bin Kurrah narrated that his father (radia allahu anhu) said, "We use to avoid praying in between masjid pillars during the time of the prophet Muhammad (sallah allahu aliehe wasalam). (Narrated by Ibn Majah 1002, Ibn Khuziimah 1567, Ibn Hibban 2219).

Ibn Abbas used to say before he led his prayer, “Align your row and refrain from praying between the pillars.”

We also know that the prophet (sallah allahu alieh wasalam) prayed in between the ka3bah pillars when he went inside the ka3bah. (Saheeh AlBkuhary 2/580)

The scholars state that because the prophet (sallah allahu alieh wasalam) prayed in between the pillars, the avoidance of praying between the masjid pillars was for congregational prayers, and not when an individual is praying alone. This is because the masjid pillars or masjid minbar or other similar contruction breaks the row, whereas in an individual prayer this does not apply.

They also go on to say that praying between masjid pillars, as well as a minbar that breaks the row, only applies when there is no space in the masjid and that row(s) is/are not needed.

The Maliki fakeeh Ibn al Araby in his book “Ahkam al Qur’an” said, “There is no dispute among scholars that it is permissible to use the rows with pillars when there is need for them, and it is makrooh when there is no need for those rows for congregational prayers. As to individual prayer, it is not makrooh because the prophet (sallah allahu alieh wasalam) prayed inside the ka3bah between two pillars.

Almuhib Altabary was quoted in Fath AlBary as saying, “Scholars considered praying between masjid pillars makrooh (hated) and that is only when there is sufficient room in the masjid. The reason is either because the row gets broken by the pillars or because it was the area where the shoes were placed.”

AlQurtuby said the reason for avoidance of praying between pillars is because that is where the jinn pray.

The most authentic and popular opinion on why this is avoided is because it breaks the row.

The avoidance of praying between pillars only when there is sufficient room is also the fatwa of many contemporary scholars and among them is Sheikh Ibn Uthiemeen (rahimahu Allah)

**Q2:** Shiekh Ahmad Jibril, you mentioned in a previous question asked to you that it was permissible to raise the hands for Qunoot, do we wipe on our faces after the dua’ ? gazakum allahu khair.

**A2:** Jazak allahu khair for communicating with us and my Allah (subhana wa ta’ala) make your Ramadan and all your days blessed. May Allah (subhana wa ta’ala) protect you and your family from evil.

AlBaihaky (rahimahu Allah) said, “Wiping a face after Qunoot dua’ is something I do not recall having proof from the Salaf. Outside of Qunoot dua’ there is a very weak hadith on wiping the face. However, in Salah it was something that did not have proof by anything authentic or even by Qiyaas. So, it is best to raise your hands without wiping the face.” (Sunan AlBaihaky 2/212)

AlNawawy (rahimahu allah) showed in detail how weak the hadith is on wiping the face after dua’. Then he said in his reply to that, “Albaihaky has a very popular letter to Abu Muhmamd Al Jouwainy forbidding many evils in it and amongst them is wiping the face after Qunoot.” (Almajmoo 3/480)

Ibn Taimieh (rahimahu allah) said, “Wiping the face has only one or two hadith which are weak and cannot be used as proof for this matter.” (Fatawa 22/519)

**Q3:** May a husband kiss his wife during Ramadan? And what is the sexual limit cast upon them?

**A3:** During the nights of Ramadan a husband and wife are free to do as they wish the same rights as they have on normal days outside of Ramadan. Allah said in the Qur'an, "Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and you are their garments. Allah knows what you used to do secretly among yourselves; but He turned to you and forgave you; so now associate with them, and seek what Allah has ordained for you, and eat and drink until the white thread of dawn appear to you distinct from its black thread; then complete your fast till the night appears; but do not associate with your wives while you are in retreat in the mosques. Those are limits (set by) Allah: approach not nigh thereto. Thus does Allah make clear His Signs to men: that they may learn self-restraint." (2/187)

During the days of Ramadan one is permitted to kiss, touch, embrace his wife. Husbands and wives are free to do as they wish short of having full sexual intercourse.

Having full sexual intercourse is a sin that will void that day's fasting and will cause the man the punishment of having to free a slave. If he cannot, he must fast 60 "consecutive" days. If he cannot, then he must feed 60 poor people. The woman must do the same unless she was forced into sexual intercourse.

A man may also not reach a point of orgasm even if it is short of sex by releasing his fluids in any way. Doing so, according to the vast majority of the scholars, voids his fasting during that day, yet he must continue to refrain from eating and drinking. He must also make up a fast for that day.

For those who kiss or engage in pre-sexual contact with their spouse yet cannot control himself from a full sexual intercourse, or cause himself to reach an orgasm releasing his fluids, the scholars state that it is even haram for him to kiss.

In Al-Muwata of Imam Malik, narrated by Ataa bin Yasar, "A man kissed his wife in Ramadan then felt remorse and regretted it. So, he sent his wife to ask the prophet

(sallah allahu alieh wasalam). UmSalamah, the wife of the prophet (sallah allahu alieh wasalam) told him, "The prophet (sallah allahu alieh wasalam) does that with me, he kisses me while fasting." The women told her husband who got angrier saying we are not like the prophet (sallah allahu alieh wasalam) things are permissible for him that are not permissible for us. So, he sent his wife again and the prophet (sallah allahu alieh wasalam) was there. He asked UmSalamah, "Didn't you tell her that I do that?" UmSalamah replied, "Yes." She went again to her husband who got even angrier saying that some matters are permissible to the prophet not permissible to us, the prophet (sallah allahu alieh wasalam) got upset and said, "Wallahi I'm the most fearful of you of Allah and I'm the most who knows his regulations."

Aisha (radia allahu anha) in Saheeh Muslim said, "The prophet (sallah allahu alieh wasalam) used to kiss and embrace me in Ramadan, yet he was the most one who can control himself."

And, Allah knows best.

## Ramadan Q & A #6

by: Ahmad Musa Jibril (May Allah hasten his release from prison!)

**Q1:** What is the evidence for this statement? In your "Common Mistakes During Ramadan" list it said "Many women believe that if their period has just ended and they did not make Ghusl , they cannot fast that day (considering their period ended at night, and they went to bed without Ghusl , waking up without having a chance to make it)." This is incorrect, if a women has not made Ghusl she can still fast.

**A1:** Jazak allahu khair for contacting us, may Allah reward you and your entire family and save you all from all evil and hardships.

If a woman became clean from her period anytime before the Fajr of any of the days of Ramadan and went to sleep before bathing (Ghusl ), she must fast the following day.

What is the proof that waking up pure for a Ramadan day is a requirement? If one claims that a woman cannot fast because the woman has not made Ghusl , then one must have proof for that.

Allah showed us the requirement for prayer is to make wudu or Ghusl otherwise we would just pray without purity the same way. There is absolutely no proof that one must be in pure Ghusl before Fajr of a fasting day.

That is sufficient proof on this matter as it is the rule of usool in such situations.

We do have, however, additional proof to support the opposite:

" In the verse permitting one to drink, eat, and have sexual relationship, Allah said, "Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and you are their garments. Allah knows what you used to do secretly among yourselves; but He turned to you and forgave you; so now associate with them, and seek what Allah has ordained for you, and eat and drink until the white thread of dawn appear to you distinct from its black thread;" [2/187]

Take note of how Allah in that verse permits us to eat, drink, have relationship with spouse until the moment Fajr comes. Fajr comes when the 'white thread of dawn appears'. Had one needed to be pure prior to Fajr , Allah would have said you must stop prior to Fajr to purify yourself. But Allah did not do so. Instead as the verse states, one can have sexual relationship until the moment of Fajr which means Fajr time. This means that Fajr may appear and one is still impure.

Keep in mind that impurity due to sexual intercourse between a husband and wife, and the impurity after menstruation before a woman makes Ghusl are both considered identical for fiqh purposes as they are considered both major impure states.

" Another proof is from the hadith of Aisha (radia allahu anha) who said that the prophet (sallah allahu alieh wasalam) used to wake up into the mornings of Radaman (junub) impure from having intercourse with his wives and would make ghusul after Fajr came in and continue his fast. (Saheeh albukhary 2/232)

" In another narration in Saheeh Muslim, Aisha said "I heard a man through a barrier tell the prophet Muhammad (sallah allahu alieh wasalam), "I wake up impure and then fast." The prophet (sallah allahu alieh wasalam) said and, "I wake up impure and fast."

" In Saheeh Muslim as well UmSalamah was sent by her husband Marwan to ask the prophet about one who wakes up into a fasting day in a state of major impurity. UmSalamah told her the prophet (sallah

allah alieh wasalam) used to wake up like that into his fasting days and did not break his fast nor did he make it up.

" Imam AlNawawy (rahimahu allah) said, "It is united upon by all scholars that the fasting of one who wakes up impure, whether it is major or minor, into fasting day that his fasting is not affected, and that is the saying of that tab3een and sahabah." (Sharh Saheeh Muslim 3/181)

This means that a man may have a relationship with his wives, then sleep, and be awoken perhaps during athan or thereafter. Since he has not made Ghusl , he is impure from sexual relationship with his wives. And, again impurity for that reason is just like the impurity of a woman waking up free from her period but had not yet made ghusul.

**Q2:** In your "Common Mistakes During Ramadan" list it said: "If you find out late that Ramadhan started, you should stop eating and fast for that day, making that day up after Ramadhan/Eid ends." So, you have to fast the remainder of the day (once you've found out that ramadan has started) and then still make that day up afterwards? I thought you just had to make it up later. Can you give some daleel for that? Jazakallahu khair.

**A2:** The clear and direct proof for one to stop eating if he was to find out Ramadan started late in its first day is the hadith narrated by Salamah ibn El Akwa3 (radia allahu anh) he said; "The prophet (sallah allahu alieh wasalam) sent a caller to shout on the day of Ashura' 'Whoever ate let him refrain from eating as of now, and whoever did not eat let him not eat.'" (Narrated in both Bukhari and Muslim.)

Ashura' was ordained (fard) just like Ramadan is, prior to being abrogated by Ramadan. So, the scholars said the same way the prophet (sallah allahu alieh wasalam) sent someone to get people who had not known to fast in Ashura during the day and to refrain from eating and fast from that point, the same applies to those who find out late on the first day that Ramadan started.

Shiekh Saleh Al fowzan mentioned a totally different reason for withholding from eating and drinking on a day you found out late it was the first day of Ramadan. He said it was due to the respect and sacredness of the holy month and time you are in.

Other scholars added that it was an error he did not know that it was Ramadan. Therefore, when one finds that error, one cannot and should not continue transgressing in it. Regardless of whether one has to make up the fast or not, he was not among those exempted from fasting for a legitimate reason.

During my search of the Fiqh books on this matter I was unable to find a contrary opinion to that which was mentioned.

**Q3:** After every 4 raka'at of taraweeh prayer in our masjid they sit and recite Surah Al-Ikhlās three times aloud and together, is this correct, and is there any proof for this?

**A3:** This question was asked and replied to in the following link #4 in this link <http://ahmadjibril.com/qa/Ramadanqa2.html>

**Q4:** What is the ruling on making adhkar in jamma'. ie. sitting after fajr reciting the dua3a aloud?

**A4:** This is a very long topic I have in the process a booklet on it I will try to finish if Allah gives me life, and I'm free inshallah.

To make it simple for now the answer is consistent dhikr or du3a out loud after Fajr in congregation is a bid3a (innovation). It is a bid3a that one gets ajer for by abandoning it, walking away from it, and forbidding it unless it will cause a bigger evil.

The reason is the following:

The prophet (sallah allahu aleih wasalam) never ordered that type of supposed ibadah nor did he (sallah allahu aleih wasalam) encourage it and had he ordered or encouraged it we would have known about it. He never ever gathered to make dua' after prayer with his companions.

Alshatiby (rahimahu allah) said, "Consistent dua' in congregation is not the method of the prophet (sallah allahu alieh wasalam)." (al i3tisam 1/219)

Ibn Taimieh (rahimahu allah) said, "It was never narrated that the prophet (sallah allahu alieh wasalam), after completing his entire prayer, made dua' with those who prayed behind him, not in Fajr nor in 'Asr nor in any other prayer, he used to face them after prayer and begin -"as he always begins his talks"- with praise of Allah then teaching them." (Alfatawah 2/467)

The sahabah eagerly, firmly, and in a fierce way forbade evil like the one you mentioned and had they not thought it to be an innovation and an evil they would not have forbade it.

Ibn Waddah narrated by his chain to Abu Uthman Al Nahdy that Umar received a letter from one of his men informing him of a group of people who gather after salah, making congregational dua', for the Muslims and the leader of the Muslims. Umar wrote back and told him to come forth and bring them with him. Prior to their arrival, Umar told one of his servants to prepare whip for him. As soon as they walked in, Umar (radia allah anh) approached their amir (leader) hitting him. They said, "Oh leader of Muslims we are not like those who come from the south." (Bida3 by Ibn Waddah p. 54 and Ibn Aby Shaibah in Musanaf 8/558)

There are similar stories of forbidding this evil by Ibn Masood and Khabab Ibn Al Arat (Radia Allahu anhum) as well as the scholars of early centuries.

The many general proof on the prohibition of this matter is the prophet's (sallallahu alayhi wa sallam) saying, "Whoever innovates in this matter that which is not part of it its rejected." (Narrated by both Bukhary and Muslim)

Whoever commits, starts, and participates in these innovations has impliedly made himself a partner to Allah and the prophet muhammad (sallah allahu alieh wasalam) in legislating Islam. Allah said: "Do they have partners who legislate in this religion that which Allah has not permitted?" (Shura: 21)

Anyone who innovates that which is part of Islam has impliedly or directly made himself a parter to Allah and his messenger in legislating that which is not part of Islam. Worse than that, by claiming this, they also claim that the Prophet (sallah allah alieh wasalam) has died without completing this religion.

Many scholars said that congregational shouts of dhikr are imitation of the Christians who chant and sing gospel in one voice both in the past and present. And we are ordered to be different than them

There are many derogatory effects of congregational dua' and dhikr after Fajr . Amongst them are:

It disturbs those who want to recite Qur'an or pray to themselves and the prophet (sallah allahu alieh wasalam) said: "All of you are communicating to their lord, therefore do not disturb each other and do not raise your voices on each other." (Narrated by Abu Dawood 1332 and considered authentic by Albany)

Many of those who do group dhikr cause the vast majority of the Muslims to deprive themselves from dhikr or dua' on their own unless they find a group to do it with, among many other things.

Knowing that it is an innovation should cause one to at the least refrain from participating or sitting in such gathering.

**Q5:** First of all, Ramadhan Mubarak and jazaak Allaah khair for all that you do. This question is very awkward for me but I know it's a duty to ask. I am a part of the email group but just using a different email. I am asking for a sister who approached me yesterday with this question. She had recently had a baby and without asking her many questions, I gathered that the baby died after giving birth. I'm not quite sure about the details, but what she wants to know is can she can fast Ramadhan as soon as her bleeding stops or does she have to wait the full 40 days? I don't know when she had the baby but I am assuming that by the time her 40 days is over, she will still be able to fast a part of Ramadhan. If this is not enough information, please ask questions and I will contact her back. Barak Allaah feek wa assalaamu alaikum

**A5:** A women who gives birth regardless of whether it was a miscarriage or not is in her menstruation. (refer to in the Fiqh books as Nufasaa')

UmSalamah (radia allahu anha) said, "That a woman during the prophet's (sallah allahu alieh wasalam) time used to remain forty days as nufsa and the prophet (sallah allahu alieh wasalam) did not order them to pray or fast during that time." (Narrated by Abu Dawoud, Tirmithy, Baihaqi, Darqutny.

Many, if not most today, have a misconception on the forty days limit that women must wait that long after birth or miscarriage. This is incorrect. Forty days in UmSalamah's (radia allahu anha) hadith was mentioned because that is the general average it takes for women to become pure after pregnancy, but by no means does it indicate she must wait that long if she becomes pure beforehand.

There is some hadith where the prophet (sallah allahu alieh wasalam) limits the period before a woman who gives birth can fast or pray to forty days, however they are not authentic and cannot be used as proof due to their weakness.

The ruling on a Nufasaa' is that as soon as she becomes clean from the blood that follows the birth, she must shower and fast the following day even if she becomes pure from the blood one or two days after giving birth.

AlNasaey (rahimahu allah) said in his Sunan, "It is united upon by the Sahabah, tab3een and scholars following them that a woman who is nufasaa' leaves the prayer for forty days unless she sees that she is pure before that. She must then shower, begin her prayer and fast."

And, Allah knows best.

## Ramadan Q & A #7

by: Sheikh Ahmad Musa Jibril (May Allah hasten his release from prison!)

**Q1:** As salamu alaikum, I'm new to the mailing list, but have been listening to your lectures online for quite some time now. May Allah reward you for your work and increase you in iman and ikhlas. I have a question regarding fasting, will it break my fast if I use my fingers to clean the bacteria from the back of my tongue (deep inside the throat) which cause bad breath. Jazakallah khair

**A1:** Jazakum allahu khair for contacting us may Allah reward you and protect you from evil.

Placing a finger in one's mouth to clean bacteria from the back of the tongue does not break the fast. The only time it may break the fast is if it causes one to vomit. The reason it does not break the fast is because the matters that break the fast are limited and known to us. Anything outside those requires proof.

**Q2:** Does one have to make the intention every night that he will fast the next day? Or is it enough to make the intention once at the beginning of the month to fast the whole month of Ramadan?

**A2:** The niyah (intention) is a must for fasting in Ramadan as it is a must in every act of worship.

There is a minor dispute by Alzuhry - Ata' and Zafar (rahimahum Allah) who said that niyah was not required because fasting in itself shows niyah.

However, some scholars said that every night before fajer, one needs to renew his intention. Intention, of course, just means that you intend in your heart that you will fast. Saying it verbally is an innovation. Therefore, one who wakes up for suhoor has impliedly intended to fast. Someone who took a sip of water before fajer so he will not get thirsty during the day has impliedly with that intention to fast.

Even though some scholars required every Muslim to renew his intention every night, the great vast majority of scholars, as well as the al-muhakikeen (revivers), believe that one intention in the start of the month is sufficient.

Imam Malik and one of two Riwayah on Ahmad, and Iskah bin Rahawieh considered Ramadan one type of worship requiring one intention. They say this is because even though Ramadan is divided over 30 days it is still one type of worship, the same way hajj has many activities divided over many days and only requires on niyah.

Given this is the case, however, a problem may arise if the fast is broken due to a legitimate travel, illness or menstruation as well as any other legitimate reason. When that occurs, one must renew his intention because the fast was broken.

This as well is the opinion adopted by imam ibn Uthiemeen [rahimahu allah] (Fatawa ibn uthiemeen - Dawah 1-144/145)

**Q3:** My name is \*\*\*\*\*, I am a H.S student in VA- USA. I was visiting your website and reading about the link you had mentioned about COMMON MISTAKES OF FASTING that was officially taken from SHEIKH AHMAD'S FIGH OF RAMADHAN CLASS ( I really don't know if this sheikh Ahmad is you or someone else ) and as I was reading and somehow enjoying about what have sheikh Ahmad provided

" SOME PEOPLE SAY YOU CANNOT USE SCANTED OILS OR PERFUMES DURING RAMADHAN, THIS TOO IS FALSE" It is understandable that Muslim should always smell good especially in this country that we are

under close sight from people who work day and night to destroy Islam, but my concern is that I never have read any hadith, note, saying, or anything in our holy Qur'an...."

**A3:** Aslamu aliekm dear brother. Jazak allahu khair for contacting us.

We were unable to totally understand what you meant in your question, as we seem to think you may have misunderstood that comment. If the following answer is not sufficient please email us and we will clear it up.

I said that oil and perfume during Ramadan does not break the fast and the reason is because there is no proof that it does . Anything that one says breaks fast must be followed with proof.

Ibn Taymieh (rahimahu allah) said, "There is no problem that one uses cologne while he is fasting, because it was available during the prophet's (sallah allahu alieh wasalam) time and it was never problem that he avoided. If it were to break the fast he would have told us, even if bakhour enters the nose and possibly the brain."

**Q4:** Also, after Ramadan, if one has to make up a fast for whatever reason, and some time during the day breaks his fast, does he get a sin for that (since it was a qada'a of a fard)?

**A4:** One does not sin if he breaks a fast after Ramadan which one intended to make up for lost days of Ramadan as long as it is due to travel, illness, or menstruation. If one breaks the fast which was intended to make up a fast for Ramadan, it is not permissible for him to break the fast without an excused (those mentioned above). If one breaks the fast without a valid excuse, he has to ask Allah for forgiveness. Ibn Qudamah was quoted as saying, "If a person starts an obligatory fast, such as making up a missed Ramadan fast, or a fast that he vowed to observe, or an expiatory fast, it is not permissible for him to break the fast. There is no scholarly difference of opinion on this point, praise be to Allah."

-Ahmad Musa Jibril